The Sunday School Service.

BY CHARLOTTE HOLSINGER.

July 6th, 1884.

David King over all Israel.—2 Samuel 5 : 1—12.

Introduction.

As we begin this quarter we should remember that we are studying the life of David as king, and have nothing to do with his after life and its mistakes. David's perfections were limited; they extended only to the furtherance of the will of God: as he ruled in His stead. After the removal of Saul, David had no other hindrance to his reign. Though in the beginning everything was not smooth and easy. Only one tribe had acknowledged him as king, but after Jerusalem was taken his recognition as king was universal. To thoroughly understand the connection, the preceding chapters should be read.

NOTES.

All the tribes. There were twelve tribes, one, Judah, had acknowledged David as their ruler. Their coming together was after the attempt to make Saul's legitimate heir, his successor. *Hebron*—where David had reigned seven years. *Thy bone and flesh.*—Near relative, having a common ancestry. *Thou wast he that leddest out,*—refers you to 1 Sam. 18 : 7, 13, 16. *Thou shalt feed my people Israel*—Thou shalt administer to their wants, have tender regards for them, lead as a shepherd. *Elders of Israel*—The fathers or heads of families. *A League*—a compact between the king and his subjects. The one would rule judiciously and the other promising obedience. *Before the Lord*—Calling upon Him to witness their vow, that it might be the more binding. *David was thirty years old* when his reign began at Hebron. He was now thirty-seven years. *Went to Jerusalem.*—Hebron was thought too far south to be the capital of the whole country. The Jebusites had held this as their stronghold against the Israelites, and the city was well fortified. *Jebusites*—See Judges 1 : 21. *The blind and the lame,*—This was a taunt hurled by the Jebusites, intimating that the blind and the lame could hold Jerusalem against the Israelites, it being so well fortified. *Stronghold of Zion.*—Jerusalem was built on hills, and Zion was the one farthest south, and strongly fortified. Joab was the one who captured it. *"Gutter"* may also be translated precipice. *Hated of David's soul*—on account of their disobedience and their ill-manner showed in taunts, *From Milo and inward*—The region between Zion and the lower part of the city. *Hiram, King of Tyre*—A famous king and a staunch friend of Solomon and David. He saw in David the possibility of his becoming a great ruler and desired to be on friendly terms with him. *Built David a house*—A palatial residence on Zion. *And David perceived*—He knew that whatever he obtained, either greatness or richness, it was through the direct instrumentality of God.

INSTRUCTIONS.

The study of David's younger life is a most pleasurable pursuit, and equally as profitable; especially would we recommend it to young men.

By patient waiting and constant work at whatever is before us, we become reconciled to God's will. David, whose life was that of a common shepherd, possessed the embryo of a great king, and while he tended sheep he could soothe the passioned discontent of a stern king. Surely God's choice was a wise one.

While it is well to be brave, we should not be over bold. Fear not, if you are worthy a kingdom you will be found. The law is "work and wait." One courageous act may win laurels, but an honest life, willing at all times to be fearless in good works, must win in the end.

Be brave, dare to do right, even in battles, and the reward will come. God has a design in the control of nations, and has the means at hand for the furtherance of His will. He makes his choice and assists in the preparation for the work before them.

Promotion is obtained through strict obedience, and may require a service that is painful. God's chosen can afford to wait His time.

A Card of Thanks.

We extend our heart-felt thanks and best wishes to brother Jonathan and sister Jennie Seigerfoose, of Elkhart, Ind., for a case of nice strawberries; and to sister Arabella and Father Hildreth of Bristol, Ind., for a case of splendid cherries, all of which we received in good condition. May the blessings of God rest upon them all, for their kindness manifest to us. Yours in hope of eternal life.

WILLIAM W. SUMMERS,
HATTIE SUMMERS.

North Manchester, Ind.

Entire Consecration—The Other Side of It.

Brother H. R. Holsinger: I have just read with much interest and feeling, your editorial in No. 24, "The demands of the Brethren Church." Oh, that all the Brethren would study the 9th chapter of 1st Cor. in connection with our Savior's language in Luke 10 : 7. I often think about the thought you bring out in you editorial, of the necessity of *entire consecration* of the minister to the service of God's word; and while I am thus meditating, the tear will come unbidden, as they do even this evening as I am writing, and my family all in bed asleep. Why? Five years ago last May, I was chosen a minister. I had then been married but a few years, and had contracted for a farm, thereby getting much in debt. Since that I have spent what time it seemed I could spare in trying to qualify myself for the work assigned me. I traveled but little, and nearly all at my own expense. In fact I have never received as much as one fourth of my traveling expenses, let alone the time given. Well, how is a minister to obey Paul's charge to Timothy, to "study to show himself a workman approved," &c., and then stand acquitted when that other scripture—"He that provideth not for his own, &c., is worse than an infidel," is brought to mind? It is certainly true that if we do as Paul told Timothy, and the Brethren remember Paul's question in 1 Cor. 9 : 11. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" The work will move along pleasantly, and the minister will not be *compelled* to work hard all week and then be expected to preach once or twice on Sunday, without any time for study. I hardly know what to do sometimes. I would love to devote all my time and talent in the cause. How much it needs our best efforts! and how is it possible to give it our best efforts when most of our time *must* be devoted to manual labor. "Oh!" says some one, "you are improving; you are doing well." Then what might we accomplish by God's blessing if our hands were not tied? Our obligations are dear to us, and we would love to be able to meet them. I don't crave riches. If I were able I would free Ashland College, and remember many other worthy causes. But I do crave time to devote it to the study of God's word, that I may the better portray its great riches to a sin cursed world. O Lord, hasten the day, when we shall have an untrammelled ministry, consecrated to thy divine services, that they may be efficient workmen in thy vineyard, and gather rich clusters for the eternal harvest. Amen.

B. L. GORDON.

Middlefork, Ind.

PAST, PRESENT AND FUTURE.

When we look into the grave yards we behold the past. There lie the fragments that time has left behind. There we see the burying place filled with the records of the past. There they lie, the blooming and the beautiful, the strong and the active, all mouldering into dust. There lies the laughing eye, the noble brow, the dimple cheek, the teeth of pearl, the musical tongue and the cunning hand; all, all, are silent in the tomb, and melting into dust.

When we look into our churches we behold the present. It is there we see the blooming faces with their bodies arrayed in beauty and fashion. It is there we see the aged and the middle-aged, all traveling toward that heavenly mansion beyond the grave.

When we look into the future we behold a vast amount of clouds hovering over us, shutting out the sunshine from our view. We know not what a day will bring forth. We know however, that death is there, and we know that after death the judgment, and after judgment eternal life or eternal death, but this is all we know, and this is enough to know, if we are wise. We know not how much joy or sorrow there will be for us in the future. We know not whether our path will be strewn with roses or with thorns; most likely they will be mixed. We know not what opportunity for improving in religious duties we may be deprived of, or what hindrance we may have in our future life. Who can tell? We may plant, and build, and lay up goods for many years, and yet to-day may be our last day. If then the past is gone, and if the future never comes to us in life, it behooves us to improve the present.

The past is gone; time once lost is lost forever. "THE WORLD PASSETH AWAY. John 2 : 17.

Look on the past, behold! wide scattered round
Time's fragments everywhere they strew the ground.
The dead are there—once blooming, young and gay—
Mid petrefaction, lo! they waste away.
The past is gone: the future dark as night
By clouds lies hidden from all mortal sight.
The present's here—see there with angel brow
Wisdom lifts up her voice of mercy now—
Now the accepted time, the gracious day,
When man repentant wipes his stain away,
Inspires new life through the atoning blood,
And writes his name among the sons of God.

SISTER CRICK.

A Miricle in Oil City.

DOCTORS DUMFOUNDED—DRUGGISTS AND THE PEOPLE WILD WITH EYCITEMENT.

[From the Oil City Derrick, July 21, 1881.]

Miss Maggie Martin, of this city, has been ill and confined to her house for several years. Our best physicians failed to give her relief. She took *Peruna* and, to the astonishment of all who knew her she is now up and about again. Mr. Simmons, the Druggist, sold 184 bottles last week. He buys in gross lots. Mr. Cowell, too, sells it. Ask your Druggist for Dr. HARTMAN's book—"Ills of Life" (gratis), or address Dr. A., at Osborn, O., for one.

Harvard College,

At a recent meeting of the overseers of Harvard College, a discussion was held upon a resolution which had been before the board for several weeks, that in the opinion of this board the statutes making attendance on morning prayers and other religious exercises compulsory should be repealed. The board by a strong vote refused to adopt the resolution. But Mr. GEORGE SHIFFER, lately from Martinsburg, Blair Co., Pa. who had a Cancerous growth on his nose, and who was advised the use of *Peruna* before a visit to a Cancer Hospital was allowed to take that par excellent remedy, and by its use for a very short time, was cured completely—page 24 in the "Ills of life"—get one from your druggist.

BALTIMORE & OHIO R. R. CO.

NOVEMBER, 1883.

Railroad Time Card.

EAST BOUND.	No. 5.	No. 1	No. 3	No. 9
Leave Chicago	A. M. 8 30	P. M. 5 10		p.m. 8 36
Walkerton	11 07	7 47		
Milford Junction	P. M. 12 14	8 54		
Auburn Junction	1 52	10 28		
Fostoria	5 05	A. M. 1 07		
Sandusky Arrive	*8 45			
Sandusky Leave	4 05			
Chicago Junction	6 35	2 55	9 15	
Shelby Junction	7 08	3 50	9 48	a. m.
Mansfield	7 35	3 11	10 15	5 15
Bellville	8 07		10 49	5 45
Mt. Vernon Arrive	8 52	4 12	P. M. 11 36	6 30
Newark Arrive	9 50	5 05	12 55	7 15
Columbus Arrive		8 40	2 40	8 40
Columbus Leave	8 20	3 30	11 40	9 00
Somerset Arrive				
Junction City				
Mansfield	7 35	3 11	10 15	5 15
Newark Leave	9 50	5 05		
Zanesville Arrive	10 36	5 58	2 53	7 49
Zanesville Leave	A. M.			
Cambridge	11 26	6 39	2 50	8 50
Barnesville	12 20	7 29	3 55	a. m. 7 10
Bellaire	1 19	8 20	4 50	8 25
Wheeling Arrive	3 05	10 05	6 40	9 50
Wheeling, Leave	2 05	9 00	5 30	
Cumberland Arrive	9 50	4 37	1 36	
Washington	P. M. 2 25	P. M. 9 42	a. m. 6 20	
Baltimore	3 35	11 10	7 30	
Philadelphia	a m 7 40	3 40	P. M. 12 45	
New York	10 35	6 50	3 50	

WEST BOUND.	No. 2.	No. 4.	No. 6.	No. 8.	No 12.
Leave New York	P. M. 1 00	P. M. 7 00	N'GT 12 00		
Philadelphia	4 00	10 00	A. M. 3 45		
Baltimore	9 00	A. M. 2 00	9 00		
Washington	10 10	3 05	10 15		
Wheeling, city time,	9 40	P. M. 3 00	11 35	A. M.	P. M.
Bellaire	9 35	3 00	11 27		
Barnesville	10 57	4 10	A. M. 1 00	10 31	6 04
Cambridge	11 51	5 09	1 58	11 30	7 05
Zanesville Arrive	P. M.				
Zanesville Leave	12 51	6 15	2 59	6 25	
Newark Arrive	1 20	6 40	3 25		
Columbus	2 40	8 30	4 50		
Shawnee Leave					
Junction City					
Somerset					
Columbus Leave	12 10	5 0	2 55	5 00	
Newark	1 40	7 05	3 40	6 15	
Mt. Vernon	3 36	8 02	4 32	7 38	
Mansfield	4 03	9 29	5 58	8 49	
Shelby Junction	4 27	9 51	6 24		
Monroeville Arrive					
Sandusky Leave	6 30		8 55		
Sandusky	5 15		9 30		
Chicago Junction	6 25	10 32	8 20		
Fostoria	8 06	12 16	10 10		
					A. M.
Auburn Junction	11 32	3 21	2 00		2 42
Milford Junction	1 26		3 42		4 09
Walkerton	2 44	6 04	4 45		5 17
Arrive Chicago	5 40	8 38	7 20		

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WESTWARD	Central Time	EASTWARD
	L E & W	
9 20pm 8 45am	Sandusky	6 30pm 2 00am
10 20 9 43	Fremont	40 1 15
10 43 10 04	Burgoon	08 12 51
11 16 10 32	Fostoria	4 40 12 24
11 32 10 46	Arcadia	4 25 12 12
11 55am 11 06	Findlay	4 05 11 55
1 10 12 15pm	Arr Lima Lv	2 55 10 30
1 20 12 35	Lv Lima Arr	2 45 10 20pm
2 21 1 28	St Mary	1 51 9 23
2 43 1 48	Celina	1 28am 9 02
3 40 2 47	Portland	12 28pm 8 05
4 06 3 13	Red Key	11 57am 7 42
4 50 3 55	Muncie	11 15 7 05
5 26 4 30	Alexandria	10 35 6 15
5 46 4 48	Elwood	10 15 5 58
6 11 5 10	Tipton	9 50 5 35
7 10 6 10	Frankfort	8 52 4 35
8 23 7 20	LaFayette	7 50 3 35
9 05 8 05	Templeton	7 00 2 43
10 16 9 09	Hoopeston	6 00 1 50
11 17 10 05	Paxton	5 08 12 39
11 58 10 40	Gibson	4 32 11 58am
1 30pm 12 00am	Bloomington	3 05 10 30
1 40 12 10	C & A Junction	2 55 10 20
	C & A R'y	
2 15pm 2 00am	Bloomington	2 30am
8 20 7 55	St Louis	8 05pm
	C & A R'y	
5 50pm 6 30am	Bloomington	9 30pm 9 05am
8 10am 9 55pm	Kansas City	6 30am 6 55pm
12 30n'n 11 30	Atchison	2 45 3 40
1 20pm 11 55n't	St Joseph	2 10 3 15
6 35 7 40am	Omaha	6 00pm 7 55
	I B & W R'y	
2 15pm 12 05am	Bloomington	9 45pm 4 18am
4 00 2 00	Peoria	7 34 2 20
8 05 6 55	Burlington	2 50 10 30pm
9 30am 7 00pm	Council Bluffs	9 45am
	I C R'y	
6 15pm 7 42am	Bloomington	3 06pm 7 53am
7 10am 6 10pm	Dubuque	6 00am 10 00pm
10 55am 10 00am	Sioux City	2 50pm 6 35am

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[6-15 tf]

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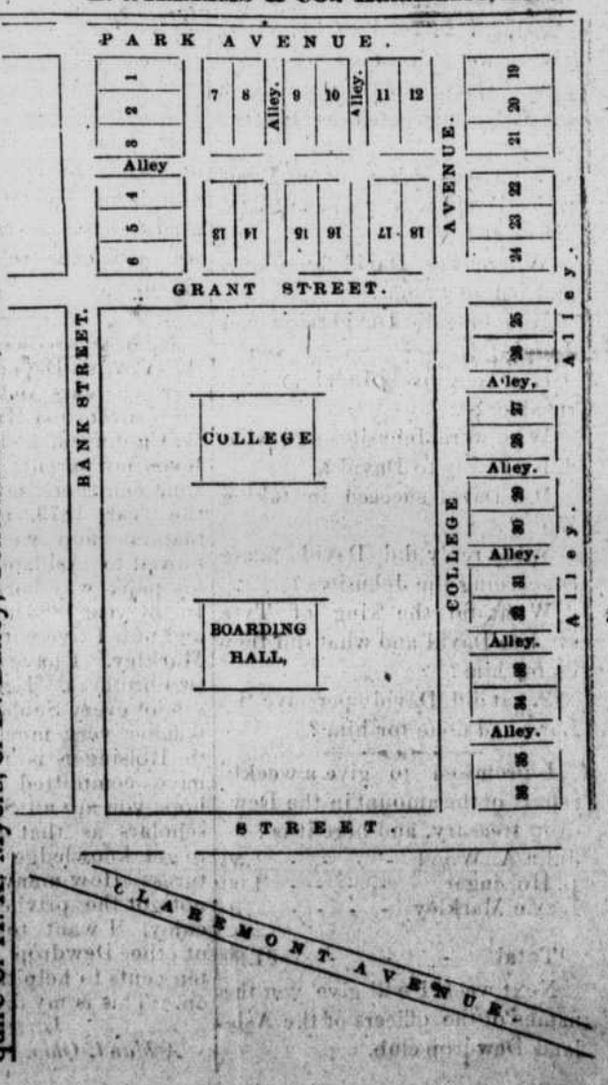
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